GREEK AND LATIN ETYMOLOGIES

By Francis A. Wood

1. Gk. ἀρπάζω 'tear, snatch, seize, catch,' ἅρπη 'bird of prey,' ἁρπαλέος 'grasping, greedy; drawing to oneself, attractive, alluring, charming,' etc. are referred by Prellwitz *Et. Wtb.*[2] 54, to Lat. *rapio*, leaving the rough breathing unexplained. Walde, *Et. Wtb.* s. v. *rapio*, regards ἀρπάζω as a derivative of a base *srep-, sṛp-*, a by-form of *rep-* in *rapio*, etc. I see no reason, however, why we may not connect Gk. ἀρπάζω, 'tear, snatch, etc.' with Lat. *sarpio, sarpo* 'cut off, trim, prune.' Primitive pruning, as well as reaping and shearing, was a pulling, tearing rather than a cutting in our sense of the term. Compare Lat. *carpo* with Lith. *kerpù* 'schneide etwas mit der Scheere,' and such words as ON. *rýia* 'den Schafen die Wolle ausreissen,' Lat. *vello*, etc.

If then we combine ἀρπάζω and *sarpio*, this brings us to *serpo*, etc. (cf. Schröder *IF.* XVII, 462 ff.). We have then *serp-* 'draw together, wind, creep; draw to oneself, grasp (ἁρπαλέος); pull off, tear off, prune' (*sarpio*). Cf. MHG. *krimmen* 'die Klauen zum Fange krümmen, mit gekrümmten Klauen oder Fingern packen, verwunden, kratzen, reissen; refl. sich winden, krümmen, kriechen;' MHG. *klimpfen* 'fest zusammenziehen, drücken, einengen,' Eng. *clamp*, Scotch *climp* 'hook, snatch;' OE. *wrǣstan* 'twist,' Eng. *wrest;* Lat. *volvo*, Goth. *wilwan* 'rauben.'

2. Gk. ἄρρατος 'unbending, firm' may be from *n̥-ṛtos, base ṷert- 'turn, bend' in Elean βρατάναν· τορύνην (Hesych.), Lat. *verto*, etc.

3. Gk. δάκτυλος 'finger, toe' is referred doubtfully by Prellwitz, following Curtius, to δέκομαι. Brugmann assumes for the primary meaning 'Zinke, Zacke,' and compares ON. *tindr* 'Zinke, Zacke, Spitze' (cf. *IF.* XI, 284 f.), deriving δάκτυλος from an earlier *δατκυλος, like τίκτω from *τι-τκω. We may adopt the primary meaning assumed by B., without resorting to the meta-

thesis, by comparing ON., Norw. *tange* 'tang of a knife, a spit, or projection of land,' whence ME. *tang(e)* 'point, sting, dagger,' Eng. *tang* 'point, projection; esp., a long and slender projecting strip, tongue, or prong, forming part of an object and serving to hold or secure it to another.'

4. Gk. δόλος 'wile, trick, treachery,' Lat. *dolus* 'wile, fraud, deceit,' ON. *tál* 'deceit' are from a base *dĕl-*, *dol-*, variously explained (cf. Prellwitz 119; Walde 182). As words for 'trick, wile' naturally come from 'move quickly, sway, waver, etc.,' we may compare OE. *getœl* 'swift, prompt,' OHG. *gizal* 'leicht, schnell, behende,' Goth. *un-tals* 'unfügsam, ungelehrig,' and also OE. *tealt* 'unsteady, heaving; precarious, fleeting,' *tealtian* 'be unsteady, not stand firm,' etc.

5. Gk. ἐπίσταμαι 'understand' is usually regarded as made up of ἐπί and ἵστημι. According to Brugmann *Grdr.* II, 889, it is a compound of ἐπί and the unreduplicated -σταμαι. Wackernagel *KZ.* 33, 20, regards it as an originally reduplicated form *ἐπισί-σταμαι, *ἐπίσταμαι, with later shortening of ι.

In suggesting a third explanation I will first show how the meaning developed. In the literal sense ἐφίστημι means 'set on, set over, place upon, set by or near to,' and in the middle voice and the intransitive tenses, 'stand on, over, near, by, etc.' The word is used figuratively in ἐφίστημι τὴν γνώμην,— τὴν διάνοιαν 'apply one's thoughts to, attend,' and so frequently used absolutely: ἐφιστάναι 'attend, (animum) attendere,' ἐπιστῆσαί τινα ἐπί τι 'call one's attention to a thing.' From these uses come ἐπι-σταδόν 'attentively, earnestly,' ἐπιστασία 'oversight, command; attention, care,' ἐπίστασις ('stopping; resting, halt); attention, care, charge, diligence, thought,' etc. From these was abstracted the verb ἐπίσταμαι 'fix one's attention or thoughts on a thing, be assured, believe, know, understand, know how.' This explanation accounts for the augment in ἠπιστάμην, ἠπιστήθην, for the verb was felt as a simplex.

Eng. *understand*, NHG. *verstehen*, which are related in the second part of the words with ἐπίσταμαι, have a different development of meaning (cf. author, *Mod. Lang. Notes* XIV, 257 ff., XV, 27 ff.).

6. Gk. κίδαφος 'shrewd, artful,' also written κίνδαφος, σκίνδαφος, whence κιδάφη 'fox,' no doubt meant primarily 'separating, discerning, gescheit,' and may be derived from the base *sqeid-* in κίδναμαι, σκίδναμαι 'be separated, scattered,' σκιδαρόν· ἀραιόν (Hesych.), Lett. *skaidīt* 'verdünnen,' *skaida* 'Span,' Lith. *skédžiu* 'verdünne; trenne, scheide,' etc. (cf. author, *IE.* $a^x: a^x i: a^x u$ 137). Similarly from a parallel base *sqeit-* come MHG. *schīden* 'auseinandergehen, scheiden; entscheiden,' *geschīde* 'gescheit, schlau.'

7. Gk. κίραφος· ἀλώπηξ (Hesych.) may likewise be referred to OE. *scīran* 'distinguish, decide; get rid of,' *scīr* 'shire, district,' OHG. *skēri* 'sagax, acer ad investigandum.'

8. Gk. μάρη 'hand,' μάρις 'a liquid measure,' εὐμαρής 'easy, convenient, habilis, εὐχερής' are probably from a base *mer-* 'press, hold, grasp, seize, etc.' Compare ἀμείρω 'deprive,' ἀμέρδω 'deprive; pluck,' μέρδει· κωλύει, βλάπτει, μείρεται· στέρεται; ἀμέργω 'strip, pluck off,' Skt. *mṛjáti* 'wischt, reibt, ab,' Lat. *merges*, etc.; Gk. βράξαι· συλλαβεῖν, βρακεῖν· συνιέναι, δυσβράκανον· δυσχερές, δύσληπτον, δυσκατανόητον (Hesych.), Skt. *mṛçáti* 'berührt, fasst an;' Gk. μάρπτω 'grasp, hold, seize,' MHG. *merwen* 'anbinden, anschirren, vereinigen; verschwägern' (cf. author, *Mod. Lang. Notes* XXI, 41). The base *mer-* of the above is the same as in Skt. *mṛṇáti* 'zermalmt, zerschlägt,' Gk. μαραίνω 'crush, waste away.'

9. With Gk. μέρδει, ἀμέρδω of the above compare Skt. *márdati*, *mṛdnáti*, 'reibt, zerdrückt, reibt auf,' Av. *marədaitē* 'vernichtet.'

10. Gk. μένω, Lat. *maneo* 'remain,' Skt. *man-* 'zögern.' etc. are supposed to be identical with "**men-* 'denken' durch den Mittelbegriff 'sinnend dastehn'" (cf. Walde *Et. Wtb.* 365 and references). But as *men-* 'remain' goes back to a very early period, we may discard this explanation as presenting too modern a view. At the time when *men-* 'remain' came into use, *men-* 'think' implied an entirely different idea from ours. To us thought implies abstraction and is ordinarily accompanied by a quiet behavior. But to the primitive man the quiet bearing and abstracted look would be a mark of stupidity not of mental activity.

But we may still combine *men-* 'think' and *men-* 'remain' from

a common starting-point. For the former denoted mental excitement, fierceness, courage, etc. But even this was secondary, since the base *men-* must have referred primarily to the quick motions of the body as indicating the inward emotions. Thus Gk. μένος is used in Homer denoting force, strength of body, esp. as shown in quick movement and exertion, as: μένος τε καὶ ἀλκή, μ. χειρῶν; of animals: πορδάλιος μ., βοὸς μ. etc.; force, strength, power of things (sun, fire, river, storm, spear, etc.). Hence fierceness, impetuosity, courage; eagerness, wish, intent; mind, temper, disposition, etc.

The base *men-* must therefore have denoted primarily quick movement. From such a meaning would naturally arise 'waver, hesitate, delay, remain,' and this we have in Skt. *man-* 'zögern,' Gk. μένω 'remain,' etc. For this change in meaning compare the following: Skt. *váñcati* 'wankt': Gk. ὄκνος 'delay, hesitation' (L. Meyer I, 502).—Goth. *hāhan* 'hangen lassen, schweben lassen,' Skt. *çankhatē* schwankt, zweifelt, ist besorgt': Lat. *cunctor.*—OE. *windan* 'wind, twist': *wandian* 'hesitate, etc.'— ON. *geisa* 'wüten,' Goth. *usgaisjan* 'erschrecken,' ON. *geiske* 'Schreck': Lith. *gaisztù* 'zaudere, zögere, schwinde,' Lat. *haereo.*

11. Gk. ὅρμος 'roadstead, haven' meant primarily, according to Fick, 'Auslauf' (cf. Prellwitz *Et. Wtb.* 337), and is related to ὁρμή 'assault, attack, impetus, impulse,' ὁρμάω 'set in motion; rush,' Skt. *sárma-s* 'das Fliessen' (= Gk. ὅρμος), *sísarti* 'rennt, eilt, fliesst,' etc. The connection is probably correct, but the primary meaning was perhaps rather 'a place where ships may ride at anchor, road, roadstead.' Compare OE. *rīdan* 'ride; swing,' *brim-rād* 'sea,' ME. *rāde,* NE. *road, roadstead* 'place where ships may ride at anchor,' MLG. *rēde* 'offener Hafen' (:*vor dem anker rīden* 'ride at anchor').

12. Gk. πέτρα 'rock, ledge or shelf of rock' is compared by Prellwitz s. v., following Fick *BB.* III, 166, and others, with Lat. *triquetrus.* On this connection cf. Walde *Et. Wtb.* s. v. *petīgo, triquetrus.* Under the former word Walde assumes a root **pet-* 'rauh,' to which he refers Gk. πέτρα. But until we find more evidence for a root **pet-* 'rough,' we shall do better to refer πέτρα to a different meaning.

A common meaning to which words for rock go back is 'extended,' which might give either 'projecting' or 'flat.' So the following: Gk. πλάξ 'flat surface (of land or water), flat top of a hill, flat stone, tombstone,' ON. *flaga* 'flagstone,' OHG. *fluoh* 'Felsen,' base *pelā-* 'extend; flatten' in Lat. *plānus*, etc., to which may belong ChSl. *planina* 'Berg,' and also ON. *fiall* 'Berg,' OHG. *felis, felisa* 'Felsen,' Gk. πέλλα· λίθος.—OPruss. *kalso* 'Fladen,' ON. *hella* 'platter Stein' (cf. Zupitza *Germ. Gutt.* 113).

So Gk. πέτρα may have meant primarily 'ledge,' and then 'rock, cliff' in general, and may be compared with *pet-* 'extend, stretch out' in Gk. πετάννυμι, etc. Or we may start with 'extend, project,' and find parallels in Lat. *eminēre: mons;* Lith. *keliù* 'hebe': *kálnas* 'Berg,' Goth. *hallus* 'Fels,' Lat. *collis*, etc.

13. Gk. ῥέθος 'limb, body; face, countenance' is left unexplained by Prellwitz. It may be from *ṷredhos* 'growth, form.' In that case compare Skt. *várdhati* 'wächst, mehrt sich, stärkt sich, gedeiht,' Av. *varǝd-* 'grow,' etc. For meaning compare Goth. *liudan* 'wachsen,' Skt. *rṓdhati* 'wächst, steigt,' Av. *raoδa-* 'Wuchs, Ansehen,' OS. *lūd* 'Äusseres,' Goth. *ludja* 'Antlitz.'

14. Gk. σέβομαι 'feel awe before, venerate, worship; fear, be ashamed,' σοβέω 'drive away, scare; shake, beat; intr. strut, bustle along; pass. be vehemently excited,' σόβη 'horse's tail,' etc., have meanings that are not easily combined with Skt. *tyájati* 'verlässt,' *tyájas* 'Verlassenheit, Not, Gefahr.' The Gk. words may rather be from a base *tṷegu̯*. Compare Skt. *tujáti, tuñjáti* 'drängt, stösst, treibt an; Med. in schnelle Bewegung kommen,' *tvángati* 'springt,' *tuñjá-s* 'Anstoss, Ruck,' ON. *þoka* 'bewegen; Platz machen, weichen,' *þukla* 'fühlen, befühlen,' OE. *þocerian* 'run about' (cf. *Mod. Lang Notes* XVIII, 16).

15. Gk. σκολόπαξ 'a large kind of snipe' is omitted by Prellwitz. It no doubt is a derivative of σκόλοψ 'anything pointed: pale, stake.' Compare OHG. *snabul* 'Schnabel': *snepfo* 'Schnepfe;' MHG. *snipfen* 'schnappen,' Sw. *snipig* 'spitz, spitzig,' *snipa* 'schmaler, spitzer Kahn': ON. *-snipa*, ME. *snipe* 'snipe;' MHG. *snitzen* 'in Stücke schneiden; schnitzen,' *snitz* 'Schnitt, Schnitte': OE. *snīte* 'snipe' (perhaps with *t* from *tt*).

16. Gk. σῶμα 'body' from *tṷōmṇt* 'swelling' (cf. Prellwitz

s. v.) resembles in formation Lat. *tōmentum*, 'stuffing for cushions' from **touemn̥to-m*, a derivative of the base *teu-* in Lat. *tumeo*, Skt. *tavīti, táuti* 'ist stark, hat Macht,' etc. (cf. Walde 630).

17. Gk. φείδομαι (with gen.) 'draw back from, turn away from; abstain from, spare; (with inf.) refrain, cease' is regarded as the same word as Skt. *bhinátti, bhédati* 'spaltet, teilt,' Lat. *findo*, Goth. *beitan* 'beissen' (cf. Prellwitz *Et. Wtb.*[2] 484; Uhlenbeck *Ai. Wtb.* 201; Walde *Et. Wtb.* 225). I should rather compare the base *bhei-* 'shrink, fear, etc.' in Lith. *baidaû* 'scheuche,' Lat. *foedus* 'ugly, horrible, foul,' Skt. *bháyatē, bibhéti* 'fürchtet sich' (regularly with abl. or gen.), *bhīrú-ṣ, bhīlu-ṣ* 'schüchtern, feig, sich scheuend vor,' Lith. *bailus* 'furchtsam, scheu,' ON. *bila* 'zagen, nachgeben, nachlassen,' etc.

18. Gk. φοιτάω 'go to and fro, roam about; rave, be delirious; go to, visit,' φοῖτος 'roaming about; madness, frenzy' may be compared with MLG. *bīster* (pre-Germ. **bhīt̯-tro-*) 'umherirrend, vom rechten Wege abweichend; verwildert, verkommen, unzüchtig; elend, schlecht,' *bīsteren* 'umherirren, irre gehen,' MG. *bīster* 'darbend, verlassen,' MDu. *bijster* 'verstört, verwirrt.' These are from the base **bhoit-*, **bhīto-*, Skt. *bhītá-s* 'sich fürchtend,' from *bhei-* in Skt. *bháyatē, bibhéti* 'fürchtet sich,' OHG. *bibēn* 'beben, zittern,' etc.

19. Gk. φύγεθλον 'swelling and inflammation of the glands' may be for *φλύγεθλον as Prellwitz s. v. assumes. But as the base *bheug-, beuq-* 'bend, etc.' also has the meaning 'round out, swell,' φύγεθλον may rather be a derivative of this base. Compare MHG. *būch* 'Rumpf, Bauch,' i. e. 'swelling, protuberance,' *būch* 'Schlägel, Keule (eines Kalbes),' Skt. *bhúja-s* 'Arm, Rüssel (des Elefanten), Ast,' *bhujáti* 'biegt, beugt,' *bhugna-s* 'gebogen, gekrümmt,' etc. In Gk. this verb took on the meaning '(bend), give way, flee;' but 'bend out, swell' is preserved in φύγεθλον.

The parallel base *bheuq-* develops similarly: Goth. *biugan* 'biegen,' ON. *bogenn* 'gebogen,' *bogna* 'sich beugen, weichen': Dan. *bugne* 'sich biegen, strotzen, schwellen,' MHG. *biuhsen* 'aufblähen.'

Other bases *bheux-* have the meaning 'swell': Goth. *uf-bauljan* 'aufschwellen machen, hochmütig machen,' OE. *bȳle*, OHG. *būlla*

'Beule;' Skt. *bhūṣṇu-ṣ* 'wachsend' (: *bhávati* 'gedeiht, entsteht, wird'), MHG. *būs* 'Aufgeblasenheit, schwellende Fülle,' *būsch* 'Knüttel Wulst,' ON. *beysinn* 'dick, gross;' MHG. *butzen* 'turgere,' *būzen* 'aufschwellen, hervorragen,' ON. *būtr* 'Holzklotz;' Skt. *bhūmá* 'Fülle, Menge,' Gk. φῦμα 'growth: esp. an inflamed swelling on the body, tumor, boil,' etc. (cf. *Mod. Lang. Notes* XIX, 4 ff.).

20. Gk. χάρις 'favor, grace; kindness, goodwill; gratitude, thanks,' χαρίεις 'acceptable, agreeable, pleasing, graceful, lovely,' χαρίζομαι 'gratify, show favor, do something agreeable' are usually connected with χαίρω, Lat. *horior*, Skt. *háryati*, etc. (cf. e. g. Hirt *Idg. Abl.* 455; Prellwitz *Et. Wtb.*² 500; Walde *Et. Wtb.* 289). If these words are related, they must show meanings that are secondary to those of Gk. χάρις. For the meanings of χάρις are not easily derivable from those of χαίρω, etc. But leaving that question in abeyance, I will champion another connection for χάρις which is an old one now discarded (certainly older than Curtius 158, Vaniček 93).

Gk. χάρις was formerly regarded as related to Lat. *grátēs* 'thanks,' *grátia* 'favor, grace; agreeableness, loveliness; kindness; thanks, gratitude, etc.,' and the words certainly are very closely related in meaning. This is true not only of the general signfi-cation of the words but also of special uses. Thus Gk. χάριτες 'Graces' is translated by Lat. *Gratiae;* χάριν with gen. by *grátiā* with gen., etc. But this positive evidence is strengthened by the fact that no other explanation has been given for *grátēs*, *grátia*, *grátus* that accounts for their meanings. For Lat. *grátus* 'acceptable, pleasing, beloved; thankful, grateful' is not well explained as meaning originally 'gepriesen, begrüsst, willkommen geheissen' (so Walde 275).

Adopting the old connection we may take another step. Gk. χάρις, Lat. *grátia* from *ĝhṛ-tiā* meant primarily 'acceptableness, agreeableness, etc.,' and belong to the base ĝhere- 'take, grasp' in Skt. *hárati* 'nimmt, hält; schafft herbei, holt, bringt dar; nimmt weg, entreisst, raubt; nimmt in Empfang, eignet sich an, gewinnt, reisst hin, entzückt,' *hṛtá-s* 'genommen, etc.,' *-hara-s* 'nehmend; entführend, hinreissend, entzückend; vernichtend,' *haras* 'Griff,'

Gk. εὐ-χερής 'easily handled, yielding,' χείρ 'hand,' Osc. *heriiad* 'capiat,' etc. (for other related words see Walde 130 f.).

For the development in meaning seen in *grātus, grātia,* χάρις compare the following: Lat. *accipio* 'take,' *acceptus* 'welcome, agreeable, acceptable,' often joined with *gratus.*—Goth. *andniman* 'annehmen, *andanēms* 'angenehm.'—ON. *þiggia* 'annehmen, empfangen,' *þǽgr* 'gefällig, willkommen,' *þǽgð* 'Annehmlichkeit, Gunst.'—Lat. *tango* 'touch, handle,' Gk. τεταγών 'taking hold of,' Ir. *toig* 'angenehm,' OE. *þanc* 'thought; favor, grace; pleasure, satisfaction, delight; thanks' (cf. no. 34).—To these add Skt. *hárati* 'nimmt, etc.,' Osc. *heriiad* 'capiat': Lat *grātus, grātia,* Gk. χάρις.

21. Lat. *colostra, -trum* 'the first milk in the breasts of animals after delivery, beestings' is formed with the suffix *-trā, -tro-* from a nominal stem *k̑u̯elos-*. Compare OE. *hwelian* 'suppurate; make to suppurate,' Lith. *szvelnùs* 'weich, sanft anzufassen;' and for meaning, Lat. *pus* 'white and viscous matter of a sore, pus': Gk. πῦος 'beestings' (: πύω 'make to suppurate'), πῦαρ, πυετία 'beestings.'

22. For Lat. *febris* 'fever,' which has been variously explained, I venture another attempt. It may come from **bhes-ri-s* 'a trembling, shaking,' from a base *bhes-* 'move rapidly' in Lat. *festino* 'hasten, be quick,' *confestim* 'speedily,' ON. *bisa, basa* 'sich anstrengen,' OE. *bisig,* Du. *bezig* 'busy, active.'

This base *bhes-* is perhaps from *bhu̯es-*. Compare Norw. *baus* 'hitzig, heftig, übermütig, stolz,' *bausa* 'darauf losgehen,' *bauste* 'unverzagt und heftig heranstürmende Person,' ON. *bustla* 'bustle,' Sw. dial. *bös* 'wild, verwegen daherfahrend,' Skt. *bhúṣati* 'bewegt sich, bemüht sich, ist geschäftig,' etc.

23. Lat. *importūnus* 'inconvenient, unsuitable; uncivil, rude, harsh, etc.' is, according to the old explanation, referred to the negative *in-* and *portus.* This is doubted by Walde *Et. Wtb.* 298, who sees in it only a "Kontrastbildung zu *opportūnus.*" That both *importūnus* and *opportūnus* are derivatives of *portus* admits of but little doubt, not, however, in the sense 'haven, port,' but in the original meaning 'entrance, approach,' probably felt even in classical Latin, and plainly seen in Av. *pərətuš* 'Durchgang, Ein-

gang, Pforte, Furt, Brücke.' Hence *importūnus* naturally meant 'inaccessible, unapproachable,' and then 'inconvenient, unfit, etc.' When applied to men it meant 'unapproachable, repellent, uncivil, rude, harsh, etc.' *Opportūnus* as naturally meant 'accessible, approachable, convenient, etc.' From 'accessible' comes also 'open, exposed' in such expressions as: *Romanus . . . . opportunus huic eruptioni fuit*, Liv. vi. 24; *opportuniora morbis corpora*, Plin. xviii. 7. 12.

24. Lat. *lapit* 'dolore afficit,' which Conway *IF.* II, 157, takes for an older **dapit*, base *dēp-*, *dǝp-* in Lat. *daps*, etc. (cf. Walde 165 f.), may rather be from the base *lep-* 'tear off' in Gk. λέπω 'peel, strip off,' λεπτός 'thin, fine, delicate, weak,' Lat. *lepidus*, etc. Compare, for meaning, ChSl. *lupiti*, Lith. *lùpti* 'schälen, abziehen,' Skt. *lumpáti* 'zerbricht': Gk. λύπη 'pain, grief,' λυπέω 'pain, grieve, distress.' The *a* of Lat. *lapit* sustains the same relation to the ε of Gk. λέπω as the *a* of *lapis* to the ε of λέπας.

25. For Lat. *medulla* 'marrow, pith' we may assume the primary meaning 'softness, soft part,' and compare Skt. *mádhu*, ChSl. *medŭ* 'Honig, Met,' OE. *medu* 'mead,' Gk. μέθυ 'wine, strong drink.'

26. Lat. *melior* 'better' has been referred to a base *mel-* 'large, strong, etc.' in Gk. μάλα 'very,' μᾶλλον 'more,' etc. (cf. Walde 376). But as *melior* is the comparative of *bonus*, we should expect it to have a somewhat similar meaning, not one entirely different. Now *bonus* is from the same root as Lat. *beāre* 'make happy, gladden, refresh,' *bellus* 'charming, lovely, agreeable, pleasant, friendly,' Skt. *dúvas* 'Verehrung,' *duvasyáti* 'ehrt, verehrt, erkennt an, belohnt.' Hence *melior* would naturally mean 'milder, more friendly, more gracious, more beneficent' or the like. We may therefore compare Lith. *malónė* 'Gnade,' *malonùs* 'gnädig,' *maloningas* 'huldvoll,' Lesb. μέλλιχος, Cret. μηλίχιος, Ion. μείλιχος 'mild, soft, gentle, kind,' μειλίχιος 'mild, gentle, soothing.' These are supposed to come from a base *mē(i)-*, also in ChSl. *milŭ* 'mildtätig,' Lith. *mylas* 'lieb,' *méilė* 'Liebe,' *mýliu* 'liebe.' So *optimus* (**opitumus*) from *ops* in the sense 'aid, help, assistance' (not 'Macht, Fülle' as given by Walde s. v.), meant 'most helpful, most beneficent' (cf. Sommer *IF.* XI, 213),

and thus completes and harmonizes the series. Compare the similar development in Goth. *qairrus* 'sanftmütig': Lith. *gêras* 'gut' (Hirt *PBB.* 23, 351 f.); Goth. *wōpeis* 'lieblich,' ON. *øðre* 'freundlicher: besser, trefflicher.'

27. Lat. *mora* 'delay, hindrance; pause; space of time,' *moror* 'delay, tarry, linger; retard, detain, hinder' have been referred to the base (*s*)*mer-* in Skt. *smárati* 'erinnert sich,' Lat. *memor*, etc. Against this connection the same objection may be raised as in the case of Gk. μένω: μέμονα (cf. no. 10). For *mora* I assume the primary meaning 'a holding, checking,' and compare the base *mer-* 'crush, press; hold, seize, etc.' This meaning also better explains the various significations in Ir. *maraim* 'bleibe, lebe,' *mall* 'hebes, tardus, morans,' Welsh *mall* 'putris, corruptus, malus; (item) stolidus, insip[id]us, insulsus,' i. e. 'crushed, crumbling; stupefied; weak.'

Compare Skt. *mṛṇáti* 'zermalmt, zerstört,' Gk. μαραίνω 'wear out, weaken; pass. waste away, decay;' Skt. *márdati* 'reibt, zerdrückt, reibt auf,' Gk. μέρδει· κωλύει, βλάπτει; MHG. *zermürsen* 'zerdrücken,' OE. *ā-mierran* 'disable, injure, corrupt, destroy; hinder,' *mierran* 'hinder, be a stumbling-block to; squander, waste,' Goth. *marzjan* 'ärgern, Anstoss geben,' OHG. *merren* 'aufhalten, behindern; stören,' MLG. *merren, marren* 'aufhalten, hindern; sich aufhalten, zögern, säumen,' etc. (cf. no. 8 and *Mod. Lang. Notes* XXI, 40 f.).

28. Lat. *olor* 'swan' etc. (cf. Walde s. v.) probably received the name from the color. Compare OHG. *elo* 'gelb,' Lat. *al-bus*, etc. So also the following: Lat. *albus*, etc.: OHG. *albiz, elbiz* 'Schwan,' etc.—Av. *xvan-* 'shine': OHG., OE. *swan* 'swan' (cf. Uhlenbeck *Ai. Wtb.* s. v. *svánati*).—Skt. *çócati* 'leuchtet, glänzt,' *çúciṣ* 'leuchtend, glänzend, blank': Gk. κύκνος 'swan' (cf. author, *A.J.P.* XXI, 179).—OHG. *gelph* 'von hellglänzender Farbe, glänzend': Lith. *gulbẽ*, Pruss. *gulbis* 'swan' (cf. author, *Color-Names* 28).

29. Lat. *rancens, rancidus* 'stinking, rancid,' *rancor* 'a stinking smell or flavor, rankness, rancidity; an old grudge, rancor' seem to be repeated in MLG. *wrank, wrange* 'sauer, herbe, bitter, strenge,' MDu. *wranc*, Du. *wrang*, herbe, bitter.' These, how-

ever, are the same as OSw. *vranger*, ON. *vrangr* 'gebogen; ver-
kehrt, falsch,' OE. *wrang* 'injustice, wrong,' MLG. *wrank* 'Ringen,
z. B. der Hände; Ringen, Kampf, Streit, Groll (cf. Lat. *rancor* ' old
grudge'); Bräune der Schweine,' and are related to the strong verb
OE. *wringan* 'wring, press out,' OS. *wringan* 'drehen,' OHG.
ringan 'drückend winden, ringen; streiten,' etc.   The Germ. words
are usually referred to a pre-germ. base *$ure(n)\widehat{g}h$- on account of
MHG. *erwergen* 'erwürgen,' Lith. *veržiù* 'schnüre, enge ein,
presse.' But ON. *rǫ́*, OSw. *vrā*, NGutn. *räng* 'Winkel, Ecke'
point to a base *$urenk$- (cf. Lidén *Ein baltisch-slav. Anlautge-
setz* 10), to which may also belong germ. *wringan* (or this may
represent both bases) and Lat. *rancens*.

On the development of meaning in the above compare OE.
wrīþan 'twist; bind,' *wrāþ* 'angry, fierce, hostile; harsh (to
taste); grievous, terrible,' MLG. *wrēt* 'gedreht, krumm; wild,
grimmig; heftig, strenge; herbe, sauer, bitter, widrig (vom
Geschmack).'

30. Lat. *sarcio* 'patch, mend, repair,' *sarcina* 'bundle, pack-
age, load,' which evidently go back to the signification 'draw
together, bind,' are connected by Meringer with Gk. ἕρκος 'Gehege,
Schutz; Netz' (cf. *IF.* XVII, 157 ff.; and for other words given
by M. see Walde, *Et. Wtb.* 545). This gives us a base *serk*-, which
we may derive from *ser*- in Lat. *sero* 'join or bind together, plait,
interweave, connect,' Gk. εἴρω 'join together in rows,' etc.   Simi-
larly from *sner*- comes *snerk*- in OHG. *snerhan* 'binden, knüpfen,
schlingen,' ON. *snara* 'drehen, wenden, schlingen' (: ON. *sner-
kia* 'zusammenziehen, runzeln;' Dan. *snerpe* 'zusammenziehen,
-schnüren,' OHG. *snerfan* 'zusammenziehen').

31. For Lat. *sardāre* 'intelligere' we may assume the primary
meaning 'seize, grasp.' This implies a *$sardā$- 'seizing, tearing,'
which we may refer to *sario* 'hoe, weed,' from which come *sarpio*,
sarpo 'cut, trim, prune,' Gk. ἁρπάζω 'tear, snatch, plunder; seize,
grasp; grasp with the mind, apprehend' (cf. no. 1, and for
meaning no. 34).

32. Lat. *sevērus* 'stern, severe, harsh' Walde s. v. derives from
"*se 'ohne'+*$vēro$-, *$vērā$- 'Scheu' zu *vereor.*" A more natu-
ral derivation would be *se + ON. *vǽrr* 'freundlich, ruhig,

angenehm,' Goth. * (*un*)*wērs* 'unwillig,' *unwērjan* 'unwillig sein,'
OHG. *miti-wāri* 'sanftmütig.'   These certainly contain the same
root as OE. *wǣr* 'agreement, treaty, promise, faith, fidelity,
friendship,' *wǣr*, OS., OHG. *wār* 'wahr,' Ir. *fír*, Lat. *vērus*, ChSl.
věra 'Glaube,' Av., OPers. *var-* 'glauben.'   These I derive from
a base *u̯ere-* in Gk. ῥή-τρα 'saying, speech; agreement, bargain,
covenant' (Cypr. ϝρή-τα 'Vertrag,' ϝρητάομαι 'bestimme'), ῥητός
'spoken, named, specified, covenanted, agreed on,' Skt. *vratá-m*
'Wille, Gebot, Gesetz; Gelübde, etc.,' Gk. εἴρω 'say, speak, tell,'
Lat. *verbum*, etc. (cf. *Pub. of the Mod. Lang. Assoc.* XIV, 329).

33. Lat. *tempus* 'temple (of the head)' is easily derivable
from *temp-* 'stretch,' not as 'Gespanntes' as given by Walde s. v.,
but as 'thinness, thin place.'   This is a common designation of
the temple.   Compare the following: OE. *þynne* 'thin': *þunwang*
'temple,' OHG. *dun-wengi* 'Schläfe,' MLG. *dunninge* 'Schläfe.' —
ON. *slapa* 'schlaff herabhangen,' *slápr* 'schlaffer Mensch,'
Germ *slēpaz* 'eingefallen': OHG. *slāf* 'Schläfe;' Lith. *slḗpsna*
'Dünnung, Weichen,' Gk. λαπάρα 'flank': λαπαρός 'slack,
loose,' Lith. *silpnas* 'schwach, kraftlos.' —MHG. *smelhe* 'schmal,
gering,' Lett. *smalks* 'fein, dünn,' Lith. *smulkùs* 'fein, klein':
smilkinŷs 'Schläfe.'—Gk. κείρω 'shear, cut; consume,' Russ.
kornyj 'klein von Wuchs,' Lett. *karns* 'nüchtern, hungrig, schlank,
leer,' Gk. κορσόω 'shear': κόρση 'temple' (cf. *Color-Names* 75).—
To these we may add Lith. *tempiù* 'spanne durch Ziehen, dehne
aus,' Lat. *tempus* 'time,' primarily 'stretch, span, extent, space':
tempus 'temple.'   To refer *tempus* 'temple' to a root *tem-p-*
'schlagen, klopfen' is futile as long as a root *tem-p-* with that
meaning cannot be found, and as long as "*tempus* 'Schläfe' als
'klopfendes, schlagendes'" is not paralleled.

34.   Lat. *tongēre* 'nosse, scire,' *tongitio* 'notio,' Osc. *tanginum*
'sententiam,' Goth. *þagkjan* 'denken,' ON. *þekkia* 'gewahr wer-
den, erkennen,' etc., are from a base *tong-*, which no doubt meant
'take, grasp,' whence 'grasp, begreifen, comprehendere, verneh-
men.'   This is probably the same as *te*(*n*)*g-* in Lat, *tango* 'touch,
beat, handle,' *tagax* 'thievish,' *integer* 'untouched,' Gk. τεταγών
'taking hold of,' OE. *þaccian* 'pat, flap,' ON. *þiaka* 'strike, smite;
afflict,' *þiakaðr* 'worn, exhausted.'

With Ir. *toig* 'angenehm,' which is compared with *tango*, Fick *Wtb.*⁴ II, 121, compare ON. *þóknask* 'gefallen, behagen,' *þekkr* 'angenehm, gefällig,' *þekkia* 'angenehm machen,' etc., which, however, may have -*k*(*k*-) from pre-Germ. -*kn*-, and may belong to a synonymous base *tek*- in ON. *þǽgr* 'gefällig, willkommen,' *þǽgð* 'Annehmlichkeit, Gunst,' *þiggia* 'annehmen, empfangen,' OE. *þicgan* 'take, receive, accept,' Gk. τέκειν 'beget, bear.'

That *tongeo* meant primarily 'take, grasp' is further proved by Goth. *þagks* 'Dank,' OE. *þanc* 'thought; favor, grace; pleasure, satisfaction, delight; thanks,' etc.   The various meanings here cannot be explained as diverging from 'thought.' But they can be derived from 'take, grasp.' Thus we have pre-Germ. *tongo-s 'a taking, grasping: anything grasped, concept, thought; anything taken or acceptable, favor, grace, pleasure, gratefulness, thanks.'

On the developed meanings in *te*(*n*)*g*-, *tek*- compare the following: Lat. *capio, concipio, percipio.*—OE. *on-gietan* 'seize, assail: perceive, feel, see, hear, hear of, be told of, understand, know, recognize,' *be-gietan* 'get, obtain, acquire, find; beget, conceive (child).'—OHG. *striunen* 'gewinnen, erwerben,' OE. *strīenan* 'acquire; beget.'—NHG. *nehmen, annehmen, vernehmen.*—IE. *ĝenē 'get, grasp': *ĝenē*- 'get, beget, conceive' in Lat. *gigno*, Gk. γίγνομαι, Skt. *jánati* 'erzeugt,' etc.: *ĝenē*- 'get, grasp, perceive, know' in Skt. *jānāti*, Gk. γιγνώσκω, Lat. *nōsco*, etc.—Gk. λαμβάνω 'take, grasp, seize; grasp, understand, hold, believe; conceive (child),' Skt. *lábhatē, lambhatē* 'fasst, ergreift, erlangt; erfährt. nimmt wahr, (with *úpa*) erfasst, erlangt; nimmt wahr, erkennt, erfährt, weiss.'

So we might add examples indefinitely. But these are enough to prove that *te*(*n*)*g*- 'touch, take' and *tong*- 'perceive' are in all probability related. Practically the same explanation was given by me in *Mod. Lang. Notes* XIV, 259 f. (May, 1899), but it seems not to have been adopted or even known.

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